

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 27.

NEW-HAVEN, SATURDAY, DECEMBER 2, 1826.

VOL. XI.



ANCIENT ATTITUDE AT TABLE.

THE reclining attitude represented in the annexed plate, as having been anciently used at table, appears to us to be extremely inconvenient, and yet we have abundant evidence that it actually was adopted by both Greeks and Romans, and we also find it often alluded to by the four evangelists.

The reader is desired to notice first, the construction of the tables, which consists of *three* tables, so set together as to form but one. Secondly, around these tables are placed no seats, but as it were *couches* or *beds*, one to each table; each of these beds being united to surround the three tables; at the end of each was a foot-stool for the convenience of mounting up to it; these beds were formed of mattresses stuffed, and were supported upon frames of wood, which were often highly ornamented. Thirdly, observe the attitude of the guests; each reclines on his left elbow, and therefore chiefly uses his right hand, that only being free for use: observe also, that the feet of the person reclining being towards the external edge of the bed, they were more readily reached by any body pass-

ing, than any other part of the person so reclining. The way for the service of the table appears left open in the front, the table being enclosed at one end; and it is worthy of remark, that when the tables were withdrawn the couches might remain.

For want of proper discrimination and description, in respect to the attitude at table, several passages of the gospels are not merely injured as to their true sense, but appear to be absolute nonsense; in the 37th verse of the seventh chapter of St. Luke, "a woman in the city, who was a sinner, when she knew that Jesus SAT at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet BEHIND HIM weeping; and began to *wash his feet* with tears, and did wipe them with the hairs of her head, and kissed *his feet*, and anointed them with the ointment." Now when a person *sits* at meat, according to those ideas, which naturally suggest themselves to an English reader of the passage, his feet, beside being on the floor under the table, are BEFORE him and not *behind* him; and the impossibility of a person's

standing at his feet *behind* him, standing too, to kiss his feet and to wipe them is glaring: however, by inspecting our print, the narration becomes intelligible; for the feet of a recumbent person being *outermost*, must of course be easily accessible to any person standing behind them; the same observations apply to the second verse of the twelfth chapter of St. John, "Lazarus was one who *sat*, that is *reclined at table* with Jesus, and Mary anointed the feet of Jesus." Assisted by these ideas, we may better understand the history of our Lord's washing his disciples' feet, John xiii. verse 5: "he poureth water into a basin, and going round the beds whereon the disciples reclined, *he began to wash the disciples' feet*, which lay on the external edge of the couch, and to wipe them with the towel wherewith he was girded:" again at the twelfth verse, "after he had taken his garments and was *reclined again*, he said," &c. It would perhaps be overstraining our remarks, to apply them to any of those slight or incidents recorded in sacred history; but it is nevertheless proper to notice how justly the beloved disciple John might be said "to lie in Jesus' bosom" at the supper table, since this will clearly appear by inspecting the position of the guests in our plate.

### EAST INDIES.

#### CALCUTTA.

##### *Extracts of Mr. Trawin's Journal.*

*Application of Hindoos for Christian Instruction.—Suttee.—Expostulation with her relatives, &c. on the Unlawfulness and Cruelty of their Conduct.*

Dec. 9, 1825. Spent a good part of this morning in conversation with a young Brahmin. He has been with us for more than twelve months; knows the Gospels well; possesses many amiable qualities, and will, I hope, ere long, profess Christ openly.

10. Chitlah.—Two respectable looking men of the village attended for the first time, and expressed much pleasure in the service. Ramhurree gave an outline of his life, and stated the way in which he became acquainted with Christ. He assured them, that although before he had embraced the Christian religion he was a miserable sinner, yet now he was happy and hated sin. The simple narration of his experience seemed to impress the people much. Two men from Gopalnagar, a village about eighteen miles distant, applied for further instruction concerning the religion of Christ. They said, "they had never heard such words before," and agreed to come to Kidderpore next day at sunrise. They staid at the Chitlah market for five or six days. May they, on their return, carry back the *pearl of great price* to the village.

12. Visited Kaleeghaut, in company with the brethren, Ray and Piffard. After preaching to the people under a large tree, we distributed our tracts, and proceeded to the temple. In the courtyard we found a number of miserable-looking pil-

grims. We told these deluded wanderers that their austere manner of life could not be acceptable to God, because *he delighteth in mercy and not in sacrifice*. Our admonitions, however, appeared to them like an idle tale.

From Kaleeghaut we visited Chitlah and Tally Gunge, and preached and distributed tracts. On our way back, opposite the Chitlah school, we observed a number of people flocking together. On inquiring the reason, we were informed that a *Suttee* was just about to be immolated. We immediately crossed the river, entered the crowd, and commenced our intercessions for the life of the devoted female, which they were preparing so inhumanly to terminate. As we advanced towards the palanquin, in which the woman was concealed, the people cried out, saying, "It is in vain for you, Sirs, to talk with her, for should you give her millions of rupees, she will not listen to you." On our requesting to be allowed to converse with her, we were prevented by their saying, "that she is praying, and must not be disturbed." As we could use no coercive measures to open the palanquin, we began to expostulate with the people on the horrid cruelty they were about publicly to countenance. We cried aloud to the relatives and friends of the unfortunate *Suttee*, to exercise the common feelings of humanity, and immediately cease from the barbarous act of openly putting their relative to a violent death. We declared that if they persisted in their unlawful deeds, God would account them murderers, and judge them as such in a future world. They replied, "It is written in our *Shasters* that females should burn. it will be of immense advantage to our family; for God has written it on the destiny of our widowed relative, that she is to have the honor of eating fire." "The *Shaster*," we rejoined, "that authorises such cruelties can never come from God, for his very nature is love. He *desireth mercy, and not sacrifice*. He came to save, and not to destroy." After further reasoning with them on the absurdity of their faith, we gave them the scriptural doctrine of the future state, and mentioned, that if the spirit when separated from its body be polluted with sin, its destiny is fixed for ever in misery; and, on the other hand, if it be purified, it is immediately admitted into heaven, and commences the enjoyment of eternal bliss; consequently, no sufferings of surviving relatives can alter the state of departed souls. They listened to us with considerable command of temper. Nothing, however, that we could say had the desired effect of causing them to relent. After doing what we could to rescue the miserable victim from a premature death, we chose rather to retire from the spot, than wait to behold the infatuated multitude awfully launch an immortal spirit into the eternal world. Where now is the British female who will not pity and pray for her degraded sex in these heathen lands? The Hindoo female is not only exposed to the frown of her parents at her birth, but peradventure ere she attain her twelfth year, she is called to plunge into eternity, enveloped in the flames of the funeral pile, whilst her dying shrieks are suppressed by the shouts of the frantic multitude, who are come out, as they say, to witness the fun!

Last Saturday, a young widow, eleven years of age, was burnt with the dead body of her husband near Calcutta.



*Conversations with Hindoos.*

14. Chitlah.—Two men interrupted us by saying, "God is the author of sin." "Unless he give me strength," said one of them, "I can do nothing; he therefore is the author of my actions." We replied, that his conclusion was as wicked as it was untrue. "Suppose, for example, a servant, after receiving a sum of money to purchase certain articles for his master, should waste it in prodigality, would you say the master was the author of the sin, because he gave him the money? You certainly would not. Neither can you say that God is the author of sin, when you use that power to do evil which he has bestowed upon you to do good." By this simple illustration the man was convinced of his error; and though he came in the spirit of hostility, yet he was so disarmed that he begged a book, that he might know the matter more fully. We gave him the Gospel of Matthew, and he immediately commenced reading it before the people, with much apparent interest.

*Argument of Ramhurree, the native Teacher.*

21. Chitlah.—After preaching at the market-place, in answering some of the objections brought against the Gospel, the following argument of the native preacher, seemed wonderfully to satisfy and please them:—"You see, brethren," said Ramhurree, "since the English came into the country, your temporal circumstances have been much improved. You know what a wilderness surrounded us; what acts of outrage and injustice were daily committed; but now you behold excellent roads made to facilitate intercourse; you see seats of justice in the various districts; *choukeydars* (or peace officers) stationed in every village, to keep your property and lives in safety; and can you suppose that the persons who have thus disinterestedly labored to promote your present welfare, are come to deceive and injure you in reference to a future world? rather judge that those who have thus exerted themselves to promote your temporal prosperity, are also come to show unto you the way of salvation."

*A Brahmin confuted by Boys belonging to the Mission School at Bealah.*

23. Catechised the boys at Bealah. The congregation was large. Among the spectators, a Brahmin interrupted us by saying, that "the spirit of man and the spirit of God were one." In order to show him the absurdity of such a declaration, we called upon the boys to refute the argument, by telling us the difference between the spirit of man and God; they readily gave the following answer:—"The spirit of man is created, God is its creator; the spirit of man is full of sin, God is a pure spirit; the spirit of man is subject to grief, God is infinitely blessed, and incapable of suffering: these two spirits, therefore," replied the boys, "can never be one." This answer had the desired effect of pleasing the people, and of fixing their attention upon a very important point, from which we continued our discourse to them with considerable advantage.

24. Preached at Chitlah. During the service Ramhurree arrived from Rammakalchoke. He gave a most interesting account of the meeting at the village last evening. The people were with him till past ten o'clock. This morning, two men of the village invited him to their house to explain the Scriptures.

## SOUTH SEAS.

## TAHITI.

*Extract of a letter from the Rev. George Pritchard, dated Wilks' Harbour, 5th January, 1826, addressed to the Secretary.*

Since I came among the people at this place, they have been busily engaged in finishing a new chapel, which is very large, with galleries. It was opened on the 28th of December. Two sermons were preached by the Rev. Mr. Williams, of Raiatea. In the morning it was much crowded. Indeed, all the people who had collected could not gain admittance: Rev. Mr. Wilson, of Matavai, therefore preached at the same time, at the old chapel.

Last Sabbath, being the first Sabbath of the new year, the Rev. Mr. Wilson preached at Wilks' Harbor, and administered the ordinance of the Lord's Supper. Next Sabbath I intend to preach my first in Tahitian. I long to be able to speak this language with ease to myself and profit to the people. There are at this station many young persons desirous of being admitted to church-fellowship.

The people are exceedingly kind to me, and appear very thankful that they have again a missionary settled among them.

In addition to the schools and the various services during the week, we have, on the Sabbath, three services in Tahitian and one in English, for the benefit of seamen and the Europeans residing upon the island. Mrs. Pritchard and our little family enjoy a good state of health. Cease not to pray for us.

*Extracts from a Letter of Mr. Benjamin Saies, dated on board the ship John Palmer, whaler, off Scilly, 27th June, 1826, addressed to his father, Mr. William Saies, of Milford.*

Knowing that you feel interested in the success of the Missionary Society, I shall give you all the information that I have been enabled to gather from my own observation and from the Missionaries themselves.

## AITUTAKE.

A canoe came off with eight men, and a note signed by Mr. Williams, of Raiatea, saying that they were under the protection of the Missionary Society. Shortly after they had got on board our ship, it began to blow so hard, that we were compelled to stand out to sea, and their canoe was lost during the gale. The behavior of the natives, who were thus detained on board, was enough to put every one of us to the blush. They never ate their meals without asking a blessing and returning thanks. They often joined together in prayer to the Almighty to return them safe to their families and friends. On the third day we beat up to the island and landed them. We were all astonished on seeing the improvement made among the natives in their domestic economy. Their old thatched houses were demolished, and new ones built after the European fashion, of white coral, plastered over and white-washed. They had neat bedsteads, chairs, and settees. There was a neat church in the centre of the village, and the whole had a most pleasing effect from the sea. In fact, Whylotacke is a terrestrial paradise, of the beauty of which no one can form an idea who has not visited nature under the torrid zone. The females

are remarkably modest in their behavior, endeavoring to dress themselves after the English fashion. Their bonnets are ingeniously made, similar to the Leghorn ones, of a beautiful white grass. Leaving Whylotacke, we touched at five or six of the Society Islands, &c. and, in February, reached

## EIMEO.

Here we found Mr. Henry, the resident Missionary, and Messrs. Armitage and Blossom, sent out by the Society to teach the natives the art of weaving and carpentry. They have got an excellent church, roofed in. It is in an octagon, on the plan of Surrey Chapel, built of hewn coral rock. Since our leaving home, we have not found a more warm and cordial reception than we did from the Missionaries here. On the day of our arrival, the captain nearly broke his leg. They had him immediately conveyed on shore to Mr. Armitage's house, where he remained until he was able to walk about. During this time, the utmost attention was paid to him. I visited him twice a day for his orders, and to dress his leg, and received all the attention possible from Mr. Armitage, who gave me all the information in his power respecting the missionary establishment. The houses of the missionaries are delightfully situated on the side of a hill, about a quarter of a mile from the sea, commanding a view of a delightful valley, interspersed with plantations, houses of the natives, groves of oranges, limes, and other tropical fruits, brought there by navigators, and which have multiplied to a surprising degree. But what are of greatly more value to the missionaries, ten or twelve head of fine cattle may be seen grazing in front of their houses. You will suppose, from my description of Eimeo, that the missionaries must be comfortably situated. They are as much so as can be expected. But I am confident it requires a good deal of self-denial, especially on the part of the females, to undertake the arduous task. The uniformity of the seasons, and the constant glare of a tropical sun, soon causes natural objects to lose many of their charms in the eye of one used to the varying climate and fire-side enjoyments of England, not to mention the loss of their friends and the seclusion and circumscribed society they have there. It must be an eye to the great object of the mission, and a universal love to the human race, that supports them. After leaving Eimeo, we touched at Matavai Bay, in Tahiti, for refreshment, and letters for the Society, Mr. Davies happened to be there. He is a venerable looking old man, and is an ancient Briton. The natives speak of him as a father. His wife had died about a fortnight before, at which time he was engaged in establishing some native teachers on the island of Rapa.\*

## OPORO.

At this island we touched in our way. The natives are without clothing, and their houses the most miserable huts in the world. They speak a dialect of the same islands. They cultivate nothing except the taro, which is their only food.† They seem a harmless and inoffensive people.

\* Oporo.

† The only animal on the island, is the rat.

## IMPORTANCE OF PRAYER.

Communicated to the London Evangelical Magazine.

Sir—The accompanying remarks were addressed a few months ago to a few pious individuals, who for some years past, have been in the habit of holding a weekly meeting for prayer and Christian fellowship. The subject to which they relate—"The Necessity of Prayer, considered as connected with the prosperity of the believer individually, and with that of the church generally"—is, and particularly so in the present day, when so much is said, and so much is done for the extension of the Redeemer's kingdom.

*My beloved Christian Friends—*

May grace, and mercy and peace be abundantly manifested unto you, to the end ye may be settled and established in the faith, the hope, and the comfort of the Gospel! As a Christian friend, one who hopes that he has in common with you, tasted that the Lord is gracious—I rejoice to hear of your profession of the Gospel, and am anxious to stir you up to run with greater alacrity and vigour the race which is set before you. This also I consider as a privilege on my part; it is a privilege however, which like many others connected with my dear native island, I am not long to enjoy.—The day is not far distant, when a wide expanse of waters must lie between us, and when I must think of you only as of those who, while my dwelling is in some solitary wilderness, are pursuing their way to heaven, amidst all the privileges and endearments of their earthly home; yet as of those also, with whom when their work and mine is done, I hope to spend a blessed eternity. In the prospect of all this, my heart is filled with affection towards you; and I feel as if anxious to draw still closer that tie which binds us together as the professed followers of Him who said to his disciples—"Love one another." So true is it, that "he who loveth Him that begat, loveth him also that is begotten of him."

Your little meeting has been long with me an object of tenderest solicitude. But while you sit with safety under your own vine and fig-tree, without any one to make you afraid; while with joy ye draw water out of this little well of salvation, which the Lord has opened for you in the wilderness, you are not, I trust unmindful of those millions of your fellow-men, who are perishing for lack of knowledge. They who love Jesus, love the interest of Jesus; and they who love his interest, cannot cease to labour, and especially to *pray* for its universal extension.

The kingdom of the Saviour is as yet confined within narrow limits; but a day my dear friends, a blessed day of forth-breaking on the right hand and on the left, is awaiting it. Other sheep the good Shepherd has; them also he must bring, that there may be one fold as there is one Shepherd. The speedy accomplishment of this is, I hope, the subject of your mutual, your earnest, your unceasing supplications.

Of such high importance indeed is prayer, when viewed in connexion with the prosperity of the individual believer, and with that of the church in general, that I shall here take the liberty of particularly directing your attention to this interesting topic.

In the Christian life, the importance of prayer



is so generally allowed, that for any one to speak of a *prayerless Christian*, would only be to expose himself to general derision, for what would at once appear to all a gross contradiction in terms. As easily might the body of a believer in Christ live without food, as his soul without prayer. So essential indeed is the constant practice of this duty to the spiritual life and character of a follower of the Redeemer, that that man's Christianity may be fairly and justly questioned, who can contentedly live in the daily habitual neglect of it. While it is the Christian's perpetual acknowledgment, it is also his perpetual remembrancer of his daily, his hourly dependance on divine grace and mercy throughout his earthly pilgrimage. It brings consolation in distress; strength in weakness; light in darkness; support in the hour of trial and temptation. It enters into every duty, and into every privilege of the Christian's life, preparing him for the right discharge of the one, and for the advantageous improvement of the other, and constitutes the very element in which he breathes.

There is perhaps no part of our blessed Lord's example which appears in so interesting a light as that of his devotion. He prayed in the wilderness, he prayed in the garden; he rose up a great while before day, and went out to a solitary place, and there prayed; he went up into a mountain and continued *all night in prayer* to God. How striking does this illustrate, in one point of view, that injunction of the Apostle—"Pray without ceasing."

Now, though the example of the Saviour gives to the duty of prayer, as it does to every other Christian duty, an importance of the highest description, yet the very circumstances in which believers are placed in the present world, render the unceasing performance of it absolutely necessary. From the remainders of depravity, which are more or less to be found in every renewed soul, arise numberless sins and short-comings. For the remission of these, the Christian requires to come daily in the exercise of *prayer* as well as of faith, to the fountain which has been opened for his cleansing. He is continually exposed also to enemies numerous, subtle and powerful, against whom he is commanded not merely to use the shield of faith, but to *pray always*, with all prayer and supplication in the Spirit, and to watch thereunto with thanksgiving. The *afflictions* and the *necessities* of believers return without ceasing.—Every new day brings new wants; and every new duty calls for new strength. "Bodily sickness and pain; inward grief and anguish; the unkindness of friends; the abuses of enemies; the disappointments of the world;" all these call for *servent, unwearied, unceasing prayer*.

I do not say however, that the mere performance of this or any other duty will make any man a Christian; but this much I must say (and while I do so, your consciences my beloved friends bear witness that I speak truth) that *if we be Christians* it is impossible that we should live in the *partial*, much less the *habitual* neglect of it. While this brings an awful charge against all such as neither in the closet nor in the family attend to this duty, it also furnishes us with a reason why the people of God are so frequently found, and take so much delight in the discharge of it. That they have done and still do so, will not be questioned. In

the days of Malachi, when iniquity was abounding amongst the Jews to an almost incredible extent, and the love of many was no doubt waxing cold, "they who feared the Lord spoke often one to another." In Ezek. chap. ix. we are informed that before the destroying angel was permitted to inflict the vengeance of the Almighty on the wicked of the land, another angel, (so watchful is the Lord over his own people) was commanded to go forth and mark out for deliverance those who *sighed* and *cried* for the abominations which were committed in the midst of it. So characteristic was *prayer* of the followers of Christ in the early periods of the New Testament dispensation, that they were frequently denominated, "Those who called on the name of the Lord."

Permit us now my beloved friends, to urge on you not only the conscientious performance of the duty of *prayer*, but especially the cherishing of that *spirit*—that *breathing* and *panting* of the soul after God, in which its real nature consists.—That all of you make conscience of this duty, I have every reason to believe. You retire regularly to your closets. You lay on the altar your morning and evening sacrifices. But is the closet never lonely? Are these seasons never unwelcome? And why is it thus with you? Ye perhaps regard prayer more in the light of a *duty* than of a *privilege*. O endeavour to obtain more of its spirit—Let it be more the constant habit of your souls. In private open your hearts fully and freely before God. In your daily occupations, in your intercourse with society, let your souls rise in frequent, earnest breathings to the throne of grace. When perplexed with fears and doubts, lift up your hearts to the Lord. When beset with temptations, lift up your heart to the Lord. When struggling with difficulties and trials, lift up your heart to the Lord. When sensible of an aversion to the duty itself, let this be an argument with you for the immediate performance of it. Spiritual declension is never more certain than when prayer becomes a burden, and never more effectually removed, than by immediate frequent recourse to the throne of grace. O, endeavour then to abide continually beneath the shadow of the Almighty. Forget not that between a praying spirit and your own spiritual prosperity, an inseparable connexion exists. Seek the Lord in this spirit; then shall your peace abound like the waves of the sea.

I shall now consider prayers as connected with the prosperity of the church in general.

If there be one thing more wanting than another in all that is at present doing for the prosperity of the Redeemer's kingdom at home and abroad, I believe it to be an *earnest, wrestling spirit of believing prayer*. So intimately, so inseparably connected is such a spirit with the prosperity of this kingdom, that without exception every instance of success with which it has been favored, whether in these or in former times, may be fairly traced to an answer granted to the voice of *believing prayer*.

When the proud Assyrian invaded the second time the land of Judea, in the days of Hezekiah the king, the afflicted monarch carried the impious letter of that haughty blasphemer to the temple and spread it before the Lord; and by prayer and supplication, obtained what the swords of his armed men never could have accomplished without it. When he was brought thus to feel his de-

pendance on the arm of Jehovah, and thus to present his prayers before him for the deliverance of himself and of his people, the prophet was commissioned to say to him—"Thus saith the Lord, wherever thou hast prayed unto me against Sennacherib," not "because thou hast sent forth thine armies and marshalled against him thy great men, and thy strong men," but "Whereas thou hast prayed unto me against Sennacherib, therefore he shall not come into this city."

When the time drew near that the children of Israel were to be delivered from their captivity in the land of Chaldea, the Lord stirred up the spirit of Daniel to pray to him for this very deliverance. When the apostles of our Lord were employed after his ascension, in propagating his Gospel in Judea and in the neighbouring countries, they are said to have given themselves to the ministry of the word and to prayer. And as if to magnify the power of prayer, the very promise of the kingdom is conveyed to the Redeemer himself, in connexion with his own supplications—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Now these and many other instances which might be adduced, certainly place this subject in a very important light, and fully warrant us to draw the inference, that "God has established it as a principle in his dealings towards the church, that the prayers of his people shall ever be connected with the bestowment of his blessings."

The most important events that have transpired in every missionary enterprise, fully corroborate the truth of this statement. Whether we look to what has been done in Greenland, in North America, in the East and West Indies, or in the South Sea Islands, we invariably find that previous to that success which has so signalized the efforts of Missionaries in these different parts of the world, a spirit of earnest ceaseless prayer, was by crosses and disappointments awakened in their bosoms; and doubtless it was in answer to the fervent breathings of this spirit, that success eventually crowned their labours.

In further confirmation of the existence of this principle, I might allude to the lives and labours of many great men, who have in modern times lived in this and other countries. I might speak of Luther and Frank in Germany; of Whitfield and Wesley in England; of Knox and Wishart in Scotland; and of Edwards and Elliot, Mayhew and Brainerd in America. Than the labours of these eminent servants of the Lord, the labours of none have been more abundantly blessed since apostolic times; and than these men themselves, none have ever been more distinguished for a spirit of unwearied supplication. All of them may be denominated "men of prayer."

Now if we are able thus to trace the success of missionary enterprise to the prayers of God's people for Divine aid, to what shall we trace the failure with which the friends of this good cause have been so often visited? This is done sometimes to the smallness of their funds, sometimes to the fewness of their Missionaries, and sometimes to a want of prudence and of energy on the part of those who are more immediately entrusted with the interests of the work. To all these things, it may I doubt not be traced as to second causes; but that which I believe to be the great cause of

the whole, is a want of *holy wrestling with God* for the outpouring of the spirit. Only let this principle be properly cherished and put into proper operation, then will our contributions become more liberal, our missionaries more numerous; our efforts more steady and energetic, and the extent of our success more consistent with the extent of our exertions.

Let it not be thought however, that I wish to assign to prayer a place to which it has no title. I speak of it as a means, and as a means *only* which the Great Head of the church has appointed among others for carrying into effect the evangelization of the world. It is nevertheless a means of *primary* importance; a means which *cannot* be dispensed with; for if prayer without exertion be enthusiasm, surely exertion without prayer is presumption.

J. C.

#### LOSS OF MISSIONARIES.

Our readers, we presume, have not forgotten the melancholy account which was published in our last volume, (p. 699,) of the loss of the Mail-Boat, with FIVE WESLEYAN MISSIONARIES and their families, in the West-Indies. The letter which communicated this distressing catastrophe, was written by Capt. Sheffield, of this city, then at Antigua. He stated that Mrs. Jones, the wife of one of the Missionaries, and the only one that escaped a watery grave, was acquainted with all the circumstances of their sufferings, but had not then recovered sufficient strength to relate them.

The London Wesleyan Missionary Society, have since published a more particular account, which is prefaced with the following remarks.

"The case is in some respects a much more affecting one than we had anticipated; a part of the brethren were appointed to more lingering sufferings; but there is reason also to sing 'of mercy,' as well as 'of judgment:'—and our friends will have the satisfaction to find, that those excellent men, whose loss is so deplored both at home and in the West Indies, exhibited in their dangers and sufferings, a calmness and resignation, and a zeal for the salvation of the seamen, their fellow-sufferers, worthy of their hopes as Christians, and of their characters as Missionaries of Jesus Christ. Perhaps, to give testimony to the closing scene and final conduct of these servants of God, was among the reasons why, in the providence of God, Mrs. Jones was so singularly preserved. The impression produced in the Colonies where they were known, has been very deep, and we doubt not but that the afflictive event will be overruled for the promotion of the spiritual benefit of the Societies."

The following are Extracts from the Journal of the Rev.

Mr. Hyde, Wesleyan Missionary, at Montserrat.

Monday, March 13, 1826.—To-day Mrs. Jones was so much recovered as to justify my hearing, from her own lips, the almost unparalleled narrative of the wreck of the Maria. I had been waiting with some anxiety to hear the particulars from her, the only one spared to relate the sad story. The following, to the best of my recollection, forms a correct account.

After they left Montserrat, on Monday evening, they had to pass through a most fearful night. The wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description, but towards sunset they were fast approaching the island of Antigua.

The captain was aware of the dangerous reefs, rocks, and sands, which lie in such fearful numbers at the mouth of St. John's Harbour, and endeavoured to avoid them. The Missionaries were on deck expressing their joy at the prospect of supping and sleeping ashore; and the children below were singing in the cabin, in imitation of their fathers, and playing around their mothers. All now were without fear but Mrs. Jones, and her mind, (she says) was so distracted for a time with the idea that the



vessel would yet be lost, that she had to pray earnestly against it. However, the fear did not leave her, but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself:

"Jesus protects; my fears begone!  
What can the rock of ages move?"

About seven o'clock an alarm was spread suddenly through the vessel by the cry of "breakers a-head! breakers a-head!" The helm was instantly put down, and the main-sail lowered, but the vessel missed stays twice (a most unusual thing with her,) and before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island (a long bank to the S. W. of St. John's Harbour.) Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course; and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's a worse place could not have been found. The brethren now rushed towards the cabin to seize their wives, their little ones, and servants. The mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the Missionaries on deck. The scene was indescribable! The vessel fell on her side and filled directly. The sailors cut away her mast, and she righted a little. They cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks, whilst the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter deck, up to their middle in water. Soon after she struck, the boat washed overboard, with George Lambert, a free black seaman, in it. The mate, Mr. Newbold, jumped after it, and happily for himself, reached it. They endeavoured to bring her back to the wreck, but could not, and were driven away to sea. In the situation just stated the passengers remained nearly one hour, calling on Him who alone could save them, and endeavouring to comfort themselves and each other with the prospects of a blissful eternity, when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott, and child, two servants, and Mrs. Jones. Mr. Jones being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providently succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children, as they floated on the surface of their watery grave cried much, but the brethren and their wives calmly met their death. They cried out to them who were on the wreck, "farewell! the Lord bless you!" and they in return repeated the affecting "farewell!" and offered up the same prayer to God. "Lord have mercy upon us." "Lord save us!" were the solemn ejaculations that now passed through the lips of the drowning brethren! In a few moments the dear children ceased to cry, and the voice of prayer was turned to endless praise. The captain now exhorted all who were on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest; adding, "hold on, if you possibly can, until the morning, and then we shall be seen from Goat-Hill Battery, and be rescued." With this advice they were enabled to comply, though with some considerable difficulty. The sea was tremendous, and the night dark! Wave followed wave in close succession, and they had frequently but just recovered their breath from the past wave, when the next took it from them again. At length the greatly wished for morning arrived, but alas! it was not to be the morning of deliverance for them.

They made the best signals of distress they could, but they were not seen. Those on the wreck could see people walking on shore, but no one saw them, there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day, and they unitedly and with one voice endeavored to hail them; but the beating of the sea on the rocks drowned their voices so that they could not be heard. The brethren and sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to

instruct the deeply-stricken and penitent captain and sailors how to be saved. The sailors wept and prayed, whilst the missionaries pointed them to the Lamb of God, and exhorted them to add faith to penitence. Poor fellows! two of them died this day on the wreck exhausted, but 'looking unto Jesus.'

Night again came on apace, and soon enveloped them all in its dreariest gloom! Seated on a piece of the wreck, up to their breasts in water, without a crumb of bread or a drop of water having passed through their lips—the sea very rough, and the waves passing over them—each wave threatening immediate death! In this condition they held each other. If one ventured to sleep a little, another watched lest the waves should sweep him away. It was a night like the last, full of horrors. When day appeared, it was welcomed with praise to God that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master: 'not my will, but thine be done.' Vessels and boats passed again, but they were not seen. Some time after noon this day (Thursday) Brother Hiller said he thought he could swim ashore, and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them. The brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the distance required. He however still thought he could, and in the spirit of prayer he committed himself to the deep, and they, after bidding him farewell, commended him to God. He struck off well, but in about ten minutes sunk to rise no more till 'the sea shall give up her dead.' One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day; and the rain fell in showers around them; but sister Jones says, eagerly as they wished it, only one slight shower fell on them. She put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God. Night now approached once more, but with every appearance of its being the last, for the joints of the piece of wreck on which they were, began to open fast, and there was every appearance of its soon falling in pieces, and putting an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Contrary to their expectations, however, they were spared to see another day.

The sea was much calmer to-day (Friday) than it had before been, and about noon Brother Oke said that he would endeavor to swim ashore. Mrs. Jones was asleep when he made the attempt, but was informed afterwards by Mr. Jones that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was seated on what are called, I believe, the *bitts*; her husband was beside her with his head leaning on her shoulder, while her hand held him by the coat-collar. He began to lose the use of his legs, and his dear wife called the captain to help her to raise them, if possible, out of the water. The captain made the effort, but was too weak to come to her help. Not long afterwards, Brother Jones looked at his wife, and said, "My dear, I feel a strange drowsiness! What can be the meaning of it?" She had never seen any one die, and replied, "My love I cannot tell." Soon after he cried out, "Come, Lord Jesus, come quickly!" and a few minutes afterwards exclaimed, "Glory, glory!"—and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer, for he too, poor man, was dying. For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, and he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility. In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who on hearing of the wreck through an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her? They conveyed her ashore with all possible dispatch, and at the house of Mr. Kentish she met the best of care and medical skill. Dr. Reddie was with her all the night; bled her two or three times to keep off inflammation, and happily, under God, contrar-

to his own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she lives is a great wonder: God only could have preserved her, and to him therefore be the praise. She says, that it appears to her as if boats saw them three times. They pulled or sailed towards them a considerable way, and their hopes on such occasions were strongly excited. They now rejoiced over approaching deliverance; but, alas! it was joy of but short continuance, for they all either turned back, or passed them unobserved. I asked her, if she thought the brethren who attempted to swim ashore would have lived had they remained on the wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke on Friday morning, and yet he died; and she believes that had she not drunk salt water on that day, she must have died also. Feeling refreshed by doing so herself, she exhorted the captain and brethren to do the same, but they declined. I asked her how the sailors died? her answer was, "O I hope that they are saved. The captain and men wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved?" And she added, "we were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence, the missionaries exhorted them to look to the Lord, which they did; and there is strong ground to hope that they found mercy." I had an opportunity of thanking Dr. Peddie to-day for the great attention paid to Mrs. Jones by him. He, I understood, slept at Mr. Kentish's three or four nights on her account. I told him the Society would gladly pay his bill. To this he most generously replied, "Sir, it is altogether an act of benevolence, and I should never forgive myself if I charged a farthing." This was said with so much feeling, that I was almost as much gratified with the manner as with the act.

#### STATE OF RELIGION IN VERMONT.

The General Convention of Congregational and Presbyterian Ministers in Vermont, held their Annual Session at Castleton, Sept. 1826. We make the following extracts from the report on the state of religion:

Every citizen of Vermont who wishes our institutions to be permanent, our inhabitants intelligent and happy, and our character worthy and elevated, loves to hear that the religion of Jesus, which alone can produce these effects, is obtaining here a wider and stronger influence. Every philanthropist who wishes the energies of the people to be turned to the benevolent objects of the day, will rejoice to hear that they are embracing that religion which extends its charity to the destitute, and breathes its prayers for all the world. Every Christian who looks upon man as an heir of eternity, and wishes him happy here and hereafter, will rejoice to learn, that our citizens are forsaking their follies and crimes, and laying hold on eternal life. Narratives of former years have told us of powerful revivals; but during the last year seasons of refreshing have been unusually numerous, and conversions multiplied; a circumstance that calls for special thanksgiving and praise to Almighty God.

From Windham Association, we are happy to learn that general peace and harmony prevails in the churches. The monthly concert of prayer is generally observed. Some of the towns have been blessed with revivals. In Wilmington and Dover there has been more than usual attention to religion. In Townshend, about twenty give evidence of a change of heart. In Newfane, more than thirty are reckoned late hopeful subjects of renewing grace,—most of them children of pious parents, who had been dedicated to God in their infancy. In Dummerston, fifteen have been added to the church.

In Windsor Association, several towns have been visited with special revivals.—The state of religion in nearly all the towns, is at present unusually encouraging. Norwich has been signally blessed. In the North Parish of that town, thirty-nine have been added to the church, and in the South parish, twenty—making fifty-nine in the whole; and about as many more are thought to be subjects of the work. In Woodstock, North Parish, thirteen have been added to the church; and in the South Parish, the church, which for many years had lost its visibility, has been revived, and about thirty have been gathered around the standard of the cross. Twelve have been added to the church in Plymouth, and eleven to that in Caven-dish. In Pomfret, and especially in Hartford, there are at present very promising appearances. Sabbath Schools are generally established, and in some places, Bible Classes, which promise much good.

In Pawlet Association, we have been told that an alarming degree of stupidity prevails in many of the towns; but that in others grace has abounded. In Manchester, thirty four have been united with the church. Had not a lamentable dissension taken place in that body, and grieved away the Spirit of God, and proved a stumbling block to anxious sinners, many more it is thought might have been added to the number. In Pawlet, the Lord has triumphed gloriously. In answer to fervent prayer, his grace has been remarkably displayed, and about one hundred and eighty souls, it is thought, have been brought into the light of the Gospel. Thirty-three of this number have united with the church. In Sandgate, are twelve or fifteen, and in Dorset, thirty-five or forty hopeful converts. North Granville has been blessed with some special degree of divine grace.

In Rutland Association are thirteen churches, five of which are destitute of pastors. The town of Rutland has been blessed with a deep and powerful work of grace. The East Church has received sixty-four, and the West, sixty-three approved subjects of the work. The church in Pittsford has received an increase of twenty. In Clarendon, the recent subjects of grace are reckoned as many as sixty or seventy, and about twenty have been added to the church. In Ludlow, thirty have been received into the Congregational, and a number into the Baptist church. In Brandon, ten or fifteen seem to have been renewed in the spirit of their minds.

From Royalton Association, we have good tidings of great joy. In Marshfield thirty, in Worcester ten or twelve, in Plainfield ten, in Sharon about the same number, and in Braintree twenty have been added to the church. In Royalton the work has been still more powerful; seventy or eighty have been brought to rejoice in God. The most extensive revival has been in Cabot; eighty-seven precious souls have been brought into the fold of Christ. The whole number of hopeful conversions is thought to be nearly two hundred.

In Addison Association, the state of religion one year since was low; but God has appeared in his glory to build up Zion. A work commenced in Middlebury College last fall, and as its fruits about fifteen of the students became hopeful subjects of renewing grace. The spirit of God was, at the same time, poured out upon the inhabitants of the village and town of Middlebury, until about one



hundred were brought to rejoice in God. Since the first of January last, sixty-seven have been added to that highly favored church. The neighboring towns shared in the blessing. The churches in Weybridge, Addison, and Shoreham reckon about twenty converts each—Cornwall, as many as thirty.—Sabbath Schools and Bible Classes have been very useful.

In Orleans Association there are seventeen towns, and nine ministers—five of whom have been settled within the last year. No special revival has been witnessed during the past year: still the gentle dews of divine grace have not been withheld; the visible appearance of things is much more favorable here than in former years. More than one hundred members have been added to the churches, among which those of Hardwick, Wolcott, and Derby have been most favored.

In the North-Western Association some towns have been remarkably blessed. In St. Albans, twenty or thirty, it is hoped, have embraced the Saviour, and in Georgia about eighty—one half of whom have united with the church. In Burlington also, a revival is represented as having commenced under discouraging circumstances; the church had recently parted with its pastor, and many were mourning over the low state of religious feeling, when the voice of despondency and mourning was suddenly changed for that of encouragement and gladness.—The church there has received an addition of thirty; and the salutary influence of this work of grace is particularly manifest in the increased number of worshippers on the Sabbath, and the very pleasing attention given by the children and youth to religious instruction. It is very gratifying to learn that the influence of the revival is felt by the University, a number of its members having, it is hoped, become wise unto salvation. The whole number of pious students in that institution at present is about twenty.

In Orange Association there are ten churches, of which only five have settled pastors. No extensive revivals are mentioned in the reports from this Association, but the number of believers, we trust, has been considerably increased. In Newbury about fifteen, in Bradford ten, in West Fairlee and Post-Mills village, twenty-five, in Fairlee twenty or thirty, and in Thetford about fifteen cases are reckoned, of hopeful conversion to God.—In Strafford there has been great excitement, chiefly under the preaching of the Free-will Baptists, and hundreds are spoken of as having become Christians indeed. The Congregational church in that town has been enlarged and strengthened. In this Association, as well as in nearly all the others, the Monthly Concert is generally observed, the religious instruction of the young in Sabbath Schools and Bible Classes receives a good degree of attention, and the cause of Bible and Missionary Societies is patronized and prospers.

From Coos Association no information has been received.

From the Foreign bodies in connexion with this Convention we are happy to learn, that, while there is much evil in our land over which Christian sensibility must weep, there is also much to encourage the heart and strengthen the hands of those who wait for the consolation of Israel.

On the whole we have reason to call on our souls

to bless the Lord, and to magnify His holy name together. God has of a truth appeared among us in his glory to build up Zion. The prayer of the faithful he has heard, and the efforts of his servants he has crowned with signal success. Our ministers are united—one mind & one spirit seems to pervade our churches. The truth is more generally and cordially embraced, and efforts to extend its influence are increasing and exciting a deeper interest. We have reason to mourn that we have not been more active—more fervent in prayer, and persevering in our efforts to win souls and to build up the waste places of Zion. O God! make thy ministers as flames of fire, and infuse into the hearts of all thy people the spirit of love—of prayer—of faithfulness; let our youth be trained up for thy service, and be thou our shield and glory;—then shall Zion appear in her beauty, and to thy name shall men give glory, for thy mercy and thy truth's sake! Amen.

#### A WARNING TO SABBATH BREAKERS.

The institution of the Christian ministry is one of the most salutary provisions that was ever made to promote the improvement and happiness of man. But this institution would prove comparatively useless, if it were not for the appointment of the Sabbath: for such is the ascendancy which the cares—the pleasures, the fascinations—and the duties of this world have acquired over the public mind, that very few would have an opportunity to attend it, if some specific portion of time were not set apart for this express purpose. If the husbandman were compelled to toil in the field, and the mechanic to labor in the shop: if the tradesman, the merchant, and the other members of the community had to attend to their respective duties without any intermission, except what caprice or indolence dictated, the minister of mercy might go into the temple and proclaim all the words which relate to the world to come; but would he be surrounded by a large and an attentive audience? Oh no. The temple would be forsaken, and the powers of this world would so engross the attention of men, that those of the next, would be generally, if not universally disregarded. To prevent this fatal evil, one day in seven is set apart, by the immediate authority of God, which we are commanded to devote to the exercises of private and public worship; but alas! how many treat this sacred injunction with contempt. Some in the higher ranks of life, who disdain to be thought religious, employ it as a day for travelling, or for feasting; and multitudes of the inferior classes regard it as a day either of convenience, of pleasure, or of dissipation.

As I was walking down street on my way to church, I saw a party of young people going on before me, whose volatile manners ill accorded with the sanctity of the day; and just as I was passing them, I heard one say, "Indeed I think we shall do wrong—my conscience condemns me—I must return." "There can be no harm," replied another, "in taking an excursion on the water; especially as we have resolved to go to church in the evening." "I must return," rejoined a female voice, "my conscience condemns me. What will father say if he hears of it?" By this time they had reached the river, and one of the party was busily engaged with a waterman, while the rest stood in close debate for the space of five minutes,

when they all moved forward towards the water.

I watched them going down the stairs, and thought I perceived an air of peculiar melancholy in the countenance of the female who had objected to the excursion, but whose firmness gave way to the ardor of importunity. Two of the gentlemen stepped into the boat; two more stood at the water's edge, and the females were handed in one after another; but still I could perceive great reluctance on the part of the one who had previously objected; till at length being surrounded by all the gentlemen of the party, she yielded, and the boat was pushed off. It was a fine morning, though rather cold; the tide was running in at its usual rate; many were gazing on them like myself, when a naval officer standing near me called to them, and said, "A pleasant voyage to you." One of the gentlemen suddenly arose to return the compliment; but from some cause, which I could not perceive, he unfortunately fell into the water. This disaster threw the whole party into the utmost consternation; and each one, instead of retaining his seat, rushed to the side of the boat over which their companion had fallen, which upset it, and all were instantaneously plunged into the deep. The shriek which the multitude of spectators gave, when they beheld this calamity exceeded any noise I had ever heard; several females fainted; boats immediately put off; and in a few minutes I had the gratification of seeing the watermen rescuing one—and another—and another from a premature grave. Having picked up all that they could find, the different boats rowed to shore, where some medical gentlemen were in waiting; but when the party met together, no language can describe the horror which was depicted on every countenance when they found that two were still missing. "Where's my sister?" said the voice which had said, only a few minutes before, "There can be no harm in taking an excursion on the water; especially as we have resolved to go to church in the evening." "Where's my Charles?" said a female who had appeared the most gay and sprightly when I first saw them.

At length two boats, which had gone a considerable distance up the river, were seen returning; and on being asked if they had picked up any one, they replied, "Yes, two." This reply electrified the whole party; they embraced each other with the tenderest emotion; they wept for joy, and so did many others who stood around them. "Here's a gentleman," said the waterman, as he was coming up to the foot of the stairs, "but I believe he's dead." "Where's the lady?" said her brother, "Is she safe?" She is in the other boat, sir!" "Is she alive?—Has she spoken?" "No, sir, she has not spoken, I believe." "Is she dead? Oh tell me!" "I fear she is, sir."

The bodies were immediately removed from the boats to a house in the vicinity, and every effort was employed to restore animation, and some faint hopes were entertained by the medical gentlemen that they should succeed. In the space of little more than ten minutes they announced the joyful news that the gentleman began to breathe, but they made no allusion to the lady. Her brother sat motionless, absorbed in the deepest melancholy, till the actual decease of his sister was announced, when he started up, and became almost frantic with grief; and though his companions

tried to comfort him, yet he refused to hear the words of consolation. "Oh my sister! my sister! would to God I had died for thee!" They were all overwhelmed in trouble and knew not what to do. "Who will bear the heavy tidings to our father?" said the brother, who paced backwards and forwards the room, like a maniac broke loose from the cell of misery,— "Oh who will bear the heavy tidings to our father?" He paused—a death-like silence pervaded the whole apartment—he again burst forth in the agonies of despair,— "I forced her to go against the dictates of her conscience—I am her murderer—I ought to have perished, and not my sister. Who will bear the heavy tidings to our father?" "I will," said a gentleman who had been unremitting in his attention to the sufferers. "Do you know him sir?" "Yes, I know him." Oh, how can I ever appear in his presence! I enticed the best of children to an act of disobedience, which has destroyed her!"

How the old man received the intelligence, or what moral effect resulted from the disaster, I never heard; but it may furnish me with a few reflections which I wish to press upon the attention of my readers. As the Sabbath is instituted for the purpose of promoting your moral improvement and felicity, never devote its sacred hours to the recreations of pleasure. He who has commanded you to keep it holy, will not suffer you to profane it with impunity. He may not bring down upon you the awful expressions of his displeasure while you are in the act of setting at open defiance his authority, but there is a day approaching when you must stand before him. And can you anticipate the solemnities of that day, while going on in a course of sin, but with the most fearful apprehensions? You may, like many others, suppose that that day is very far off; but you may be undeceived by a sudden visitation of providence, and in a moment be removed from amongst your gay companions to appear in his presence. If you should, with what terror-struck amazement will you look on the awful scene around you!—with what agonizing despair will you listen to the final sentence,—*Depart*.

Resist the *first* temptation to evil, or your ruin may be the inevitable consequence. "Indeed I think we shall do wrong—my conscience condemns me—I must return," said the unfortunate female; when she got near the edge of the water; but having yielded to the first temptation, she was induced to overcome all her scruples, and within the space of half an hour from that time she entered the eternal world. Had she refused when her brother solicited her to leave her father's house, she had still lived to bless him and comfort him in his old age: but by complying she lost her strength to withstand temptations—and then her life. What a warning! And is this the only one which the history of crime has given us? Alas, no! Have not many, who have ended their days on the gallows, traced up their ruin to their profanation of the Sabbath? This is the day in which the foul spirits are abroad, enticing the young and the thoughtless to evil; and if you wish to avoid the misery and degradation in which others have been involved, devote its sacred hours to the purpose for which they were appointed. Attend some place of worship, where the pure evangelical truth of the Scriptures is preached with pathos and with power; and attend regularly. He



who regularly attends a place of worship—who engages with reverence in its devotional exercise—and receives the truth which is preached under a deep conviction of its excellence and importance, enjoys a high mental feast on the Sabbath, and becomes imperceptibly fortified to resist the fascinating seductions of the world; while he who spends the consecrated hours in the society of the impure—amidst scenes of gaiety and dissipation, becomes an easy prey to the worst of temptations—often retires to rest reproaching himself for his folly and impiety, and is gradually led on from one to another till iniquity proves his ruin.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 2, 1826.

#### AMERICAN EDUCATION SOCIETY.

Rev. Mr. Cornelius, late Pastor of the Tabernacle Church in Salem, Mass. has been lately appointed Secretary of the American Education Society, and has entered on the duties of that office. The Church over which he was placed refused to comply with the advice of the Council, which recommended that he should accept the appointment, and at the same time retain his pastoral relation to the church. Mr. Cornelius then asked for a dismissal from his people which was granted.

#### REV. JOHN SUMMERFIELD.

The Young Men's Missionary Society of the Methodist Episcopal Church, of whom the Rev. John Summerfield was President, have erected to his memory a handsome Monument in front of the Church in John-st. New-York.

Upon a tablet of black marble is the following inscription:

Sacred to the memory of the  
REV. JOHN SUMMERFIELD, A. M.  
"A Burning and a Shining Light."

He commenced his Ministerial labors in the Connection of the Wesleyan Methodists in Ireland; but Employed the last four years of his life in the Itinerant Ministry of the Methodist Episcopal Church in the United States.

His mind was stored with the Treasures of Science.  
From a child he knew the Holy Scriptures.

Meekness and Humility  
United with extraordinary intellectual powers,  
Exhibited in his character a Model  
Of Christian and Ministerial Excellencies.

His perception of truth was clear and comprehensive,  
His language pure,

And his Action chaste and simple.  
The Learned and the Illiterate attended  
His ministry with admiration,  
And felt that his preaching was in the  
Demonstration of the Spirit, and of Power.

Distinguished by the patience of hope  
And the labor of love, he finished his course in  
Peace and Triumph.

Born in Preston, England, January 31, 1798.  
Died in this city, June 13, 1825.

This Monument  
was erected by the "Young Men's Missionary Society,"  
of which the deceased was President,  
with sincere prayer that the ardor of his zeal  
in the cause of Missions,  
may live in his Successors  
when this Marble shall  
moulder into  
DUST.

### THANKSGIVING SERMON.

Having heard with much satisfaction the sermon from which the following is an extract, we have requested the privilege of inserting it in our paper. We are willing to acknowledge that we feel more interest in the promulgation of the sentiments advanced in the application of this subject, than may be felt by our readers generally. But this will not lessen their importance to every individual, nor invalidate the truth.

Text—Acts v. 3.—*The conversion of the Gentiles caused great joy unto all the brethren!*

Doctrine. The success of the Gospel is always a source of joy to Christians.

The christian rejoices even when the gospel is sent to a place, because he expects it will prove a blessing. It is not the language of a Christian heart, that the Bible is good for nothing, or that preaching the gospel, and training up the rising generation in the ways of truth, will be of no use. But peculiarly does the heart of piety exult when sinners are actually converted.

1. Because the success of the gospel promotes temporal happiness. *Godliness is profitable, &c.*

2. Because it saves souls from the eternal burnings. The christian has no doubt that every *believer will be saved*, and every wilful unbeliever will perish forever.

3. Because it makes holy beings happier. *There is joy in heaven over one sinner that repenteth.* What must it be when twenty, fifty, five hundred, are converted in a few months?

4. Because it gratifies the Saviour. This is the *travail of his soul*, and when he sees it he is *satisfied*. A christian views his Saviour with a pure affection. And when his Saviour is pleased he rejoices.

5. Because it glorifies God. God is glorified in the success of the gospel. It magnifies the efficacy of his word, it redounds to the praise of his grace, and it shews the value of the provisions of his mercy, when the gospel proves itself to be the power of God unto salvation.

Remarks. 1. We learn that Christians lose a great deal, who do not make themselves acquainted with the progress of religion.

God has magnified his word above all his name. But they have no idea how powerful the word of God is, because they do not see how it has free course and is glorified. Not being acquainted with the success of the gospel, they do not see how glorious their heavenly Father appears sitting upon the throne of his sovereignty, and dispensing the blessings of his grace. They do not love God so well. They do not prize the gospel so highly, nor believe it with so entire a confidence. They do not honor the Saviour so highly. They do not enter so fully into the spirit of his kingdom. They do not find so much pleasure in his service. They do not realize the efficacy of his intercession. They cannot pray so well. They are not so lively and animated in their labors for Christ. They do not go forward with that energy of faith and that buoyancy of hope when they try to do good to their impenitent fellow sinners. They do not enjoy the privileges of religious charity so highly, for they do not see how completely every dollar tells in the success of the gospel. They do not look forward to Christ's second coming with so much pleasure, nor anticipate it as so near, because they are not aware how rapidly the way is preparing by the success of the Gospel. They do not love their fellow christians so well, because they do not know how much they do, nor how effectually they pray, nor how richly God answers their prayers for the success of the gospel. They do not feel that deep and urgent compassion for sinners, because, not knowing what is doing among them, they are not aware how hopeful are the

prospects that many of them will be saved. Their faith is thus weakened, and their love chilled, and their zeal for the Lord broken down, for the want of continual nourishment.

And not only so, but while they are thus unacquainted with the rising glories of Christ's kingdom, the world puts on an undue importance. They feel as if the politics of the state, or the petty affairs of a town, or the quarrels of the neighborhood, or the success of their own private business, were of about as much consequence as religion; if not a little more. At least it appears a matter of more immediate urgency, because they see that *something can be done* for worldly objects, but do not realize how quick and instant success follows upon effort to promote religion. And thus *Satan sifts them like wheat*, and they remain feeble inefficient christians, wrapped up in ignorance, and worldliness, and spiritual darkness. They cast themselves off from what would be a *continual feast* to their souls, and feed all their lives upon husks, and tears, and bitter herbs. Go where you will, and find a christian who remains voluntarily unacquainted with the success of the gospel, and you invariably find him timid, wavering, inefficient, and far from the peace and happiness which a christian ought to exhibit.

2. Christians ought to become regularly acquainted with the success of the gospel.

The primitive christians always came together when an opportunity offered for learning such intelligence. *The conversion of the gentiles caused great joy to all the brethren.* And it was a benevolent and holy joy, a joy which made their hearts better. They rejoiced because God appeared so glorious. They glorified God because such grace had been manifested to the gentiles. And thus they loved God more ardently. They prized the Saviour more highly. They felt a livelier kind of affection for their newly converted brethren. Their compassion became more deep, and their prayers more ardent for the salvation of the impenitent. They felt more like christians, and their enlivened feelings prompted them to act more like christians. And as they loved to be christians, and ardently desired to be continually growing better christians, they were ready to embrace all their distant and uncertain opportunities for obtaining religious intelligence.

But how different is the case now. The compass, the steam engine, the mail, and the press, all combine their energies, and pour forth in ten thousand channels the most animating intelligence respecting the success of the gospel. And yet people calling themselves christians who enjoy all these facilities can content themselves for months and years without knowing any thing that the Lord is doing to give success to the gospel. Persons who feel so differently from the primitive christians, may possibly, for aught I know, or at least some of them yet have grace enough to be saved. But they will find in heaven that they *suffer immense loss*, and will be *saved at last so as by fire*.

EVERY CHRISTIAN FAMILY OUGHT TO HAVE SOME PERIODICAL PUBLICATION OF RELIGIOUS INTELLIGENCE.

The press is an engine whose moral powers have hardly begun to be known. It has been employed with effect in the political world. But now let all its energies combine to build up the cause of Christ. Let it now spread into every house the weekly intelligence of the rising glories of the kingdom of light, and the rapid declension of the empire of darkness. Instead of wars, and crimes, and tales of horror, let it circulate the deeds of christian benevolence,—let it tell of sinners converted to holiness, of souls saved from hell, of men made happier by being made better, of glory to God in the highest, on earth peace, good will to men. And let every christian parent open his house to the weekly visits of the religious newspaper, that all its salutary impressions may be regularly repeated and wrought into the soul. And before any

christian objects to taking a religious publication on account of the expense, let him ask himself solemnly, *Do I really love the cause of religion, and love to have the kingdom of Christ prosper, and love to hear of the success of the gospel?* And if he finds that his heart does really delight in such things, then let him inquire whether he does not every year lay out at least two or three dollars, for things that are not half so valuable to his soul, as a religious newspaper. And then let him form an estimate if he can, of the blessings which such a publication will bring to his family. And then let him act as if he fully believed that the earth was soon to be burned up. I have no doubt it is a *religious duty* for every christian family to receive stated information on these subjects, and that this congregation ought to receive ten such publications where it now receives one. And it is my sincere desire that the year should commence with a great increase of the religious intelligence that is circulated among us.

3. Those who have observed the progress of religion during the past year, are called upon to be thankful for the continued success of the gospel.

In selecting the subjects which call for gratitude, it is easy to select such topics as relate to the present life, such as are calculated to elate us with national pride, and such as an enlightened heathen would choose as the theme of his meditations. And a christian who is not intimately acquainted with the continued progress of the gospel, may fall into such a heathen kind of thanksgiving. But the attentive observer who looks back upon the religious intelligence of the revolving months, exclaims, *What hath God wrought!* And he is thankful that God does such things, and thankful also that he has the regular means of knowing the success of the gospel.

My hearers, who have watched the course of this thing the year past, and have enjoyed the blessed privilege of having your hearts often gladdened with such news, you will bear me witness, that while the political world was furnishing hardly an article of intelligence that is cheering and pleasant, God has so ordered it that not a single week has passed in which the religious newspapers did not cause joy for the conversion of sinners.

And we expect it will continue so. We have no idea there will be any dearth of religious intelligence again, as long as the world stands. The work of the gospel is to go on till it is completed. It will not stop till the world is all converted. *Glorious things are spoken of thee thou city of God!* Faith looks for their accomplishment. And every christian emotion determines our minds to watch their progress until all be fulfilled.

#### DONATIONS.

The amount received by the Treasurer of the A. B. C. from Sept. 21 to Oct. 20, inclusive, was \$5,868 45, besides about \$500 in legacies.

The receipts of the Treasurer of the American Bible Society, for the month of Oct. were, for the sales of Bibles, \$3,267 72; in donations, 1,122 99: Total, \$4,390 71.

#### REVIVAL IN RICHMOND, VA.

By the following letter from Richmond, addressed to the publishers of the Christian Advocate, we perceive that the influences of the Holy Spirit continue to descend upon that favored place.

RICHMOND, Nov. 9th, 1826.

Dear Brethren,—Believing it will afford you pleasure to hear of the work of God in any place, I feel happy in having it in my power to inform you that the great Head of the Church has at last visited the city of Richmond. I can truly say we have a most glorious revival among us, such as has never before been witnessed by the oldest in-



habitants here. Many have been converted to God, many more are truly awakened, and are inquiring what they shall do to be saved. Old professors are greatly quickened, and there is a manifest struggling for perfect love or sanctification of soul. Some profess to have attained to this gracious state. All glory be to God for the success of the doctrine of holiness.

The signs of this gracious work began to make their appearance about the first of September; since which time upwards of one hundred and thirty white persons profess to have found God in the pardon of their sins and the regeneration of their hearts. Some few colored persons have obtained like precious faith. Of the above number, one hundred and five have been received as candidates for membership in the Methodist Episcopal Church in this place. Among them are many of such stability of character as to promise great usefulness; and I have good hope that many more will yet be united unto us. Our prospect is still enlarging; the number of distressed persons is increasing, and the excitement has become more general. Some of the children and friends of our Baptist brethren have been the subjects of the work among us, which has in some degree carried the flame into their congregation, and they have been greatly benefitted. Our Presbyterian brethren in like manner have been much stirred up. The Rev. Mr. Armstrong, pastor of the first Presbyterian Church, takes a deep interest in this good work, and labors hard for a general revival in his congregation. He seems to have trampled bigotry under his feet, openly acknowledging that this work is the triumphant effect of truth, as preached by the Methodists; and that the good Lord has thus publicly owned the labors of his feeble servants. He joins us, not in word only, but in works; for whenever he can be, consistently with his pastoral duties, he is with us, and like a man of God labors to bind up the broken hearted, by zealously talking to and praying for mourners. The good effect of this is seen in his own congregation. God has owned his labors there in the conversion of some souls. He aims not to proselyte, and thereby to enter into other men's labors; but his object is manifestly to have epistles like those of the apostles, "read and known of all men." Thus the work is spreading, and the excitement has been so great as to occupy the attention of persons of all ranks. O that our God may spread the living flame to the utter subversion of the kingdom of darkness, and unto Him shall be the glory, in all the churches, world without end. Amen.

J. CARSON.

#### ORDINATION OF MINISTERS OVER FEEBLE CHURCHES.

MESSRS. EDITORS,—Few events of frequent occurrence, create a livelier interest in the bosoms of all who love Zion, than the establishment of Pastors over churches. It is the ordinance of Heaven that sinners shall be saved by the foolishness of preaching—and that saints shall be confirmed in their most holy faith by the regular ministration of the divine word and ordinances. Every instance, therefore, in which this ordinance of Heaven is carried into effect, must give joy to all who pray for the peace of Jerusalem.

But there are cases where the establishment of

faithful Pastors creates a very peculiar interest; I mean, those cases, where Zion for many years has been a desolation, where her solemn feasts have been unknown, and where a generation has arisen, that has received little or no instruction on religious subjects, unless from those who are themselves the servants of corruption and in the bondage of error. In such cases, we have, superadded to the ordinary emotions of delight, a pleasure resembling what we feel in the decided symptoms of convalescence in a friend of whose life we had nearly or quite despaired—it is the pleasure of finding what was lost—of receiving back to our arms a dear friend, whom we had thought forever alienated by the wicked interference of the backbiter.

Through the increasing zeal and self-denying sacrifices of the churches, such instances of recovery are multiplying. South Mendon, where desolation has reigned for more than fifty years, and error and vice in their most offensive forms have stalked forth unblushingly, to the annoyance of a few steadfast friends of God, has at length received a minister whose patient and self-denying labors will ultimately be crowned with the best of all rewards. Cohasset and Scituate, where for almost a century, "another gospel" has been preached than that which Paul "received" and "delivered" to the Corinthians, "how that Christ died for our sins, according to the Scriptures"—have for the present week received each a "man of God," who will "not know any thing among them save Jesus Christ and him crucified;"—and many other dark places in our Zion, are preparing to receive similar ascension gifts. These are encouraging "signs of the times" and highly animating to the pious heart. They indicate the presence of the Lord of Hosts with his people, even in those places where they are few in number,—they indicate an enlarged spirit of prayer and liberality among the more favored churches—and they indicate a deepening conviction on the public mind, that those who have not bowed the knee to the image of Baal, ought to come forth and show themselves on the Lord's side.

It was my privilege Messrs. Editors, to attend the installations in the two last mentioned places. I will not attempt to describe my emotions. But if a judgment of the feelings excited among the multitudes assembled, can be formed from the perfect order preserved—from the solemnity that marked nearly every countenance—and from the general character of the services, those feelings were such as every friend of Zion would wish to see pervading any assembly on such occasions. The days were fine—the sun shone brightly—the heavens seemed to add their testimony to that of the assembled crowds, that God was of a truth graciously present. The sermons of Dr. Codman and Rev. Mr. Fay, were replete with evangelical truth—delivered with animation, and were heard with unusual attention. It was good to be there.

It is proper to add that these churches are indebted, under God, for their present privileges and prospects, to the efforts of individual christians in other places, and to the beneficence of Domestic Missionary Societies. By the free-will offerings of generous individuals, united with their own exertions, these societies have now, new and commodious meeting-houses; and by the funds of the Massachusetts Domestic Missionary Society, aided by the funds of one or two other Missionary Soci-

eries, the deficiencies of the salaries of their ministers are made up, for the present. Ere long, it is hoped and believed, that the Lord will so far increase their strength, as to enable them not only to support their own ministers, but to aid in the establishment of Gospel ordinances elsewhere.

The good that has thus been devised and accomplished, ought to be told Messrs. Editors for the encouragement both of benefactors and beneficiaries;—the friends of Domestic Missions, are here called by the Providence as well as by the word of God, to "GO FORWARD," and increase their contributions to so great an object as the re-establishment of the dominion of Jesus over those parts of our Commonwealth that have passed into the hands of aliens, and the few praying individuals that are found in many of our congregations, where Arminianism and Unitarianism have triumphed over truth for half a century, are clearly called to "come out and separate themselves," relying on Israel's God to give them success, through the combined weight of their own sacrifices and the alms of their more favored christian brethren. Error has its strong holds; but let those that are "clean escaped" from it, combine their resources and their efforts for entrenching themselves permanently within the holy ordinances of God, and they shall not fail to hold out successfully against their enemies, and ultimately to triumph over them.—*"Truth will prevail."*

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." When this truth comes to be better understood by the children of God, who are now weeping in secret places, over the prevalence of soul destroying errors, they will wipe away their tears, gird on the armor Heaven has provided, and come forth to the conflict manfully, fighting the good fight of faith, and laying hold on eternal life for their children as well as themselves. Zion will then rejoice. Her wilderness will blossom as the rose. The north wind will awake, and the south will come, to blow upon the garden of the Lord, that the spices thereof may flow out. The day is breaking—the shadows flee away.—*Rec. & Tel.* S. a.

#### HINTS TO MINISTERS

Be much in prayer for your own soul, and for the souls of your people: and wherever else *Tekel* may be inscribed, O see to it, that it be not written in your closet.

Never preach *yourself*, but JESUS CHRIST AND HIM CRUCIFIED; and be more anxious to save your people than to please them.

Never finish a Sermon (in ordinary cases) without a close, faithful, earnest and affectionate appeal to your impenitent hearers, to become immediately reconciled to God.

Be faithful in your pastoral visits, preaching the Gospel from house to house; and forget not the dwellings of the poor, particularly the sick poor.

Let it be manifested that you can find the tenants of a cellar, or a garret, as easily as those of a palace. I know this is strange advice, and somewhat difficult to follow.

Let the rising generation share largely in your labors and prayers.

Let Sunday Schools, those nurseries of piety and

hope of the Church, and of our beloved land, occupy a prominent place in your hearts; and see to it, that they do not perish in consequence of your neglect. Depend upon it, the ministers of Jesus Christ are fearfully deficient in this great and glorious work, and it is high time that they should take a more active and decided part in carrying it forward. Seest thou a minister earnestly engaged in Sunday Schools, and encouraging them by his prayers and good counsels? Marvel not at the great and signal prosperity and spirituality of his congregation,—it is no mystery,—for he is doing the Lord's work, and will be blessed in his labor.

Never permit your name to be enrolled as the Managers of many public Societies, merely because your name will give them a high standing; if you do, you assume responsibilities which you can never discharge, and, by monopolizing offices, prevent others from being useful. Remember that your name is nothing,—your work and labor of love every thing.

Finally, be humble; be diligent in all duty; live near to God; pray preach and exhort, as though each opportunity were your last. Keep your eye steadily fixed on the Judgment-seat of Christ, remember that you, and all who hear you are very soon to die, and that after death is the Judgment.

[*Observer and Chronicle.*]

#### THE BIBLE.

The Rev. Professor Hadduck, of Dartmouth College, concluded an eloquent speech before the Vermont Bible Society, on the 18th ult. as follows:

And who of us, Sir, can forget his own personal obligations to the Bible? Who of us will not remember, while he remembers any thing, the blessed precepts, that fell, with such melting sweetness, from maternal lips; the faith, that early and devoutly dedicated us to duty and to God, at the Baptismal Altar; the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction,—ah Sir, that last, that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads? Who of us can be insensible to the nameless blessings of a Christian education? Let those before me name the price, at which they would consent to shut up their Bibles forever, to close, forever, the doors of the Sanctuary, to break down the Family Altar, to shut up the consecrated closet; to bring over the scenes of Bethlehem, of Calvary, and of Olivet, an everlasting oblivion; to restore again, to the grave its darkness and its terrors—in a word to extinguish in their own hearts, and the hearts of their children, every consolation and every hope of the Bible—let them name the price, for which they would consent to all this; let them do it on one of those Sabbath evenings, when by the hallowed light yet lingering in the sweet and tranquil west, they have gathered round the Family fireside to close up their holy solemnities by teaching the little hearts of their children to glow, and their little lips to tremble with the praises of Jesus, the children's friend, the parent's hope—and I will leave it to them to say, Sir, what they will do for the diffusion of the Bible; how much they can spare of what God has given them to make God's goodness known to the whole world.



## VERMONT BIBLE SOCIETY.

This Society held its fourteenth anniversary, at the meeting house in this village, on Wednesday last. The meeting was opened by singing, and an appropriated address to the throne of grace, by Rev. Mr. Milligan. An able and interesting report was then read by the Secretary, Rev. Leonard Worcester, by which it appeared that the funds of the Society were considerably augmented, and its means of usefulness enlarged. After the reading of the report, on a motion for its publication, Rev. Mr. Wheeler, Rev. Wilbur Fisk, and professor Hadduck, severally addressed the meeting, in a manner calculated to strengthen the hands of the managers, and to warm the heart of christian benevolence to a higher and holier reverence for the sacred Scriptures, and to excite an increased zeal and effort in pressing forward in the great and glorious work of giving the word of life, to every destitute family, and to every benighted country. One thousand copies of the report were ordered to be printed for general distribution to members and others. A contribution of \$94 52 was taken up at the close of the meeting; and among other handsome sums, in the box, was found a fifty dollar bill. The balance in the treasury, after deducting expenses, is \$1,315 63 at the disposal of the Directors.—*Montpelier Watch.*

## INDIAN EDUCATION.

A number of individuals in Poultney and Castleton, Vt. have formed the design of supporting two Indian youths through a course of studies, preparatory to the practice of physic. They were induced to do this by the account which the Rev. Mr. McCoy, missionary at the Carey station gave some time since, of the suffering brought upon the natives by their ignorance of the healing art.—The professors of the Medical Institution at Castleton, have generously offered to give the two boys the advantages of their instruction gratuitously; and it is intended to return them to their people with all the skill and advantages of regular bred physicians, and with all the blessings of that civilization they will naturally acquire in such a course.—*Troy Sentinel.*

## WHITEFIELD'S PREACHING.

A young man of the city of Norwich, of about 18 years of age, was walking one morning, with a party of other young men, who had all agreed for that day to make holiday. The first object that attracted their attention was an old woman who pretended to tell fortunes. They immediately employed her to tell theirs, and that they might fully qualify her for their undertaking, first made her thoroughly intoxicated with spirituous liquor. The young man of whom mention was first made, was informed among other things, that he would live to a very old age, and see his children, grandchildren, and great grand children growing up around him. Though he had assisted in qualifying the old woman for the fraud by intoxicating her, yet he had credulity enough to be struck with those parts of her predictions which related to himself. "And so," quoth he, when alone, "I am to live to see children, grand-children, and great grand-children! At that age I must be a burden to the young people. What shall I do? There is no way for an old man to render himself more agreeable to youth, than by sitting and telling them pleasant and profitable stories. I will then,

thought he, during my youth, endeavor to store my mind with all kinds of knowledge. I will see and hear and note down every thing that is rare and wonderful, that I may sit when incapable of other employment, and entertain my descendants. Thus shall my company be rendered pleasant, and I shall be respected rather than neglected in old age. Let me see, what can I acquire first? O! here is the famous Methodist preacher *Whitefield*; he is to preach they say to-night, I will go and hear him."

From these strange motives the young man declared he went to hear *Whitefield*. He preached that evening from Matt. iii. 7. *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*—"Mr. *Whitefield*," said the young man, "described the Sadducean character; this did not touch me, I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length in the course of his sermon, he abruptly broke off; paused for a few moments; then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'O my hearers! the wrath's to come, the wrath's to come!' These words sunk into my heart like lead into the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went, 'The wrath's to come, the wrath's to come!'—The issue was, that the young man soon after made a public profession of religion, and in a little time became a very considerable preacher. He himself related the foregoing circumstance a few years since, to

GAUS.

## Obituary.

DIED,—In New-York, on the 23d ult. at the house of her son-in-law, Rev. Samuel H. Cox, ELIZABETH CLEVELAND, relict of the late Rev. Aaron Cleveland, of Connecticut. Mrs. Cleveland was in her 72d year, having enjoyed an uncommonly excellent constitution, unbroken by any sickness 'till that of which she died, and uninjured by those inequalities and exposures which shorten the lives, as well as ruin the health of multitudes. For nearly half a century she professed the name of Jesus, as the Prophet, Priest, and King of her salvation. She fought a good fight, kept the faith, and has finished (we doubt not) her course with joy. Having survived two husbands, three (of eight) children, and seen many vicissitudes, her extraordinary bodily vigour first yielded to a *paralytick shock*, which brought her to a bed of debility, suffering, and death. She was thus exercised exactly eight weeks and one hour. During her illness, in which her trials were peculiar and severe, her previous health having excluded all experience of such suffering, and the tenacity and tenacity of her life having exceeded any ordinary example, she evinced *patience* resulting from enlightened views of duty, *submission* inspired by correct thoughts of providence, and *trust in God* which agonies could not extinguish. She has left as a legacy to many mourners, a venerable name, an unsullied character, and the embalming assurance that she sleeps in Jesus. Her senses were weakened rather than wandering or suspended; and to the last, when she could not speak, and scarcely hear, she nodded her intelligent assent to the questions that ascertained her consciousness, her reflection, her blessing on her children and their children, and her happy and almost impatient "desire to depart and be with Christ." She sunk gradually and with little agitation into the arms of death, and expired without a struggle or a groan. "The sufferings of this present time, are not worthy to be compared with the glory that shall be revealed."

## Poetry.

FOR THE RELIGIOUS INTELLIGENCER.

## THE THANKSGIVING.

This beautiful autumnal festival of New England, and at present of most of the other States of our Union, had its origin as is well known, in the piety of the Pilgrim Fathers. Disappointed in their supplies from the parent country, and under the most distressing apprehensions of coming want, they resolved, by "humiliation, fasting, and prayer," to seek the divine blessing. Before the appointed day of fasting, however, the vessel arrived with supplies, which induced them to consecrate the day to the "giving of thanks to Almighty God."

"Thanksgiving,—the goodliest offering of a redeemed spirit."

WHAT bitter sighs repress the mother's joy,  
While to her heart she clasped her smiling boy!—  
"Dear mother, do not weep," the charmer cried,  
And as he spoke, clung closer to her side.  
She kissed his beaming brow—she feigned a smile,  
And sought her sad forebodings to beguile;  
For nature, strong in every mother's breast,  
With waking dreams had robbed her soul of rest.  
She saw, or deemed she saw a spectre wild,  
With ghastly visage, bending o'er her child;  
And while she frantic gazed, the haggard shade  
His bonny hand upon her darling laid!—  
His head still pillowed on her bosom fair,  
And lost in infant slumber every care:  
She starts!—a shuddering horror fills her frame,  
Trembling she whispers sleeping Henry's name.  
The boy awakes, and like the morning flower,  
That twines its tendrils round a summer bower,  
While yet the dew imparts its verdant bed,  
Peeps through the foliage, and erects its head:  
When brooding vapors shade the weeping skies,  
And orient clouds forbid the sun to rise;  
The tender flower surcharged with morning's tears,  
Soon shuts the eye which no bright sun-light cheers:  
So was the beaming smile of young delight  
Chased from his brow by sorrow's cheerless night;  
For while his name again he seems to hear,  
Which burst his mother's lips in frantic fear,  
He saw her moistened eye whose wonted beam  
Now shone through tears, and shed a mournful gleam.

Convened, while howling night-winds 'round them  
And waves of ocean lave the rock below; [blow,  
The Pilgrim Fathers spend the live-long night,  
Seeking the aid of Heaven's unerring light.  
While tender cares their pious breasts inspire,  
And Indians yell around their council-fire,  
Storm-spirits, borne upon their cloudy car,  
Shriek in the blast, or menace from afar.  
Their faith unwavering still—though bleak and drear,  
December winds, the heralds of new year,—  
The leafless forest, and the frost-nipped flower,  
Foretell the reign of winter's chilling power;  
And yet no friendly bark with comfort fraught,  
To cheer the pilgrim, his lone shores had sought,

But Want and Famine stalked before his eyes,  
And all the fancied ills which fear supplies.

To chase this fear which humble Faith derides,  
Hope smiles around them and in Heaven confides:  
A holy Fast in that distressing hour,  
When haggard Famine stalked abroad in power,  
Might stay Heaven's vengeance ere he should  
destroy.

And seraph Mercy turn their tears to joy;  
For e'en the desert in its wild recess,  
A temple hath, where he delights to bless.  
Its beauteous arch was garnished, when the light  
Broke from the orient on creation's night;  
In rude magnificence its columns rise,  
Braving the winds, and lightnings of the skies.  
The Pilgrim's Saviour wept and fasted there—  
There, tempted, stricken, poured his soul in prayer.  
This sacred temple, which himself had reared  
In nature's desert, heard his name revered.  
Prayer-breathing incense now its columns shrouds,  
Borne on the breeze, ascends, and meets the clouds.  
But ere the day whose consecrated beams  
Should light their altar by the mountain streams,  
The Ocean smiles—its gently swelling wave  
Bears on its brow the boon ordained to save;  
The ear of Heaven had heard their contrite prayer,  
Ere yet 'twas breathed upon the desert air;  
The friendly gales had wafted o'er the deep  
The destined bark, and now in silence sleep;—  
The still small voice soft whispers—"weep no more,  
Man should be grateful,—bounteous Heaven adore."

For mourning, now was joy—and praise for prayer,  
Thanksgiving, and the voice melodious echoed there.

Hope, like the rainbow on the storm-spent cloud,  
Or evening's star, when Summer weaves her shroud,  
Sheds its mild light upon the mother's soul;  
It melts—and yields to nature's soft control.  
Peace, like the twilight glories of the west,  
Dispelled her fears, and soothed her care-worn  
breast.

She smiled, she wept, she kissed her prattling boy,  
And taught his infant lips wild notes of joy.

NEW-HAVEN, Nov. 16, 1826.

HYLA.

A death-bed flattery is the worst of treacheries.  
Ceremonies of mode and compliment are mightily out  
of season, when life and salvation come to be at stake.  
[Sir R. L'Estrange.

A wealthy doctor who can help a poor man, and  
will not without a fee, has less sense of humanity than  
a poor ruffian, who kills a rich man to supply his ne-  
cessities. It is something monstrous, to consider a  
man of a liberal education tearing out the bowels of a  
poor family, by taking for a visit what would keep  
them for a week.—Taller.

American Sunday School Union.—The  
late Agent, Mr. A. Claxton, having resigned, all  
communications relating to the business of the Union  
may in future be addressed to the "Corresponding  
Secretary, American S. S. Union, Philadelphia."

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